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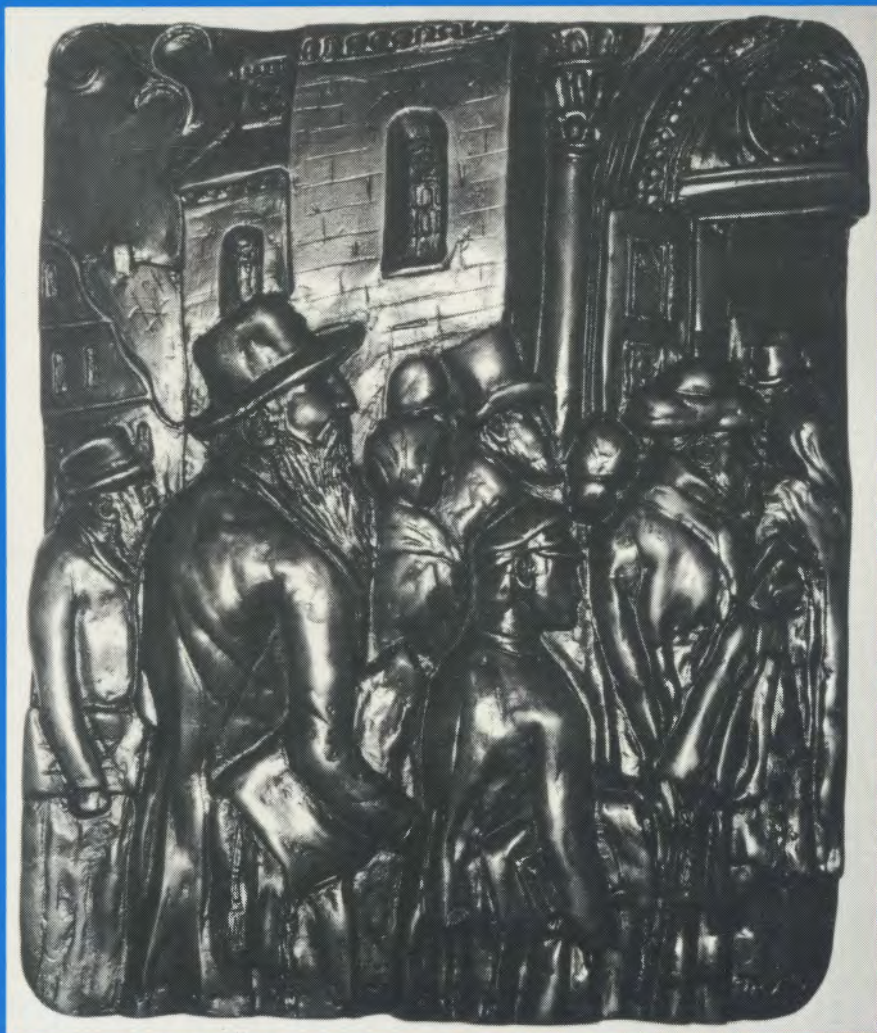


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**The Art of Boris Schatz
The Bezalel Institute**

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message by Moe Weinschel

Dear Member:



Recently, on May 3, I had a very pleasant experience that involved showing one of our slide programs *Israel's Coins & Medals Reflect Jewish Heritage & Traditions*, to a meeting of the Phi Lambda Kappa (a Jewish Medical Fraternity). Prior to the showing, I gave an introductory talk about our hobby and the pleasures derived from collecting, acquiring knowledge about the various aspects of coins, medals and currency, meeting with other collectors etc.

A number of coins and medals related to the topics in the slide program were on display. There was much interest shown and many questions asked. I had a wonderful time talking about our specialty, Israel. A number of obsolete Israel coins and back issues of The SHEKEL were distributed. They were quickly taken. If any members have similar opportunities, please do not hesitate to call upon us for help. We will provide the programs, numismatic give aways, such as New Year tokens, small denomination obsolete coins, and back issues of The SHEKEL. If you attend any local Israel Day meetings and/or celebrations, we will provide back issues of The SHEKEL. You can derive much satisfaction and help create interest in our hobby, and hopefully obtain additional members for A.I.N.A.,

We will be manning the Israel Gvt. Coins & Medals table #873 at the forthcoming ANA Convention, July 27th to 31st at the COBO Hall Conference Center in Detroit. In cooperation with the Israel Numismatic Society of Michigan we will co-host a special Continental Breakfast meeting in COBO Hall room 37 Sunday morning, July 31st for all AINA, IGC MC and Israel Numismatic Society members who are in attendance. Shalom Peri, Managing Director of IGC MC, AINA Directors and myself are all looking forward to greeting you at the table and at the breakfast.

Shalom, *Moe*

WE ARE A NON-PROFIT 501C TAX EXEMPT ORGANIZATION. DONATIONS ARE FULLY TAX DEDUCTIBLE. REMEMBER A DONATION TO AINA WHEN YOU PAY YOUR DUES, OR WHEN YOU SET UP A LEGACY. GIVE AINA THE OPPORTUNITY TO CONTINUE TO BE THE VIBRANT VOICE OF ISRAEL NUMISMATICS AND TO BE ABLE TO CONTINUE THE ACCOMPLISHMENTS OF THE PAST 27 YEARS

Boris Schatz by Abraham Goldberg

EDITOR'S NOTE: During his lifetime, Abraham Goldberg, who died in 1943, bedazzled us with his warm personality, his never-sated intellectual hunger and his incredible versatility. He contributed 67 monographs on Palestine's Pioneers and Builders to newspapers and magazines. Wherever it is possible to numismatically illustrate these monographs, they will be printed in the SHEKEL. Remember all were written more than fifty years ago. This is the first of this series.

Boris Schatz was born at Kovno, Russia in 1866. He died in Denver, Colorado, during a lecture tour in the United States in 1932. A pupil of Antokolski, he was in the beginning primarily interested in sculpture and created notable sculptures of Jewish historical heroes. Gradually he became convinced that Jewish art is primarily arts and crafts in metal and for ornamental purposes.

He founded the "Bezalel" art school in Jerusalem to foster the type of metal work that has become famous under the name "Bezalel." He also concentrated much effort on the artistic beautification of Hebrew lettering and book production. While emphasizing the importance of arts and crafts, he continued to pursue his personal artistic interests, expressing them in later years in paintings rather than sculpture. Schatz was a great and versatile artist and an ardent believer in Jewish artistic creativity.

Boris Schatz, the artist of the Jewish national renaissance, was one of Fortuna's favored sons. He was destined to write a new page, and perhaps an entire chapter, in the annals of the new Eretz Israel by creating a new form of Jewish artistic expression. The old prejudice which maintains that the Jews, in contradiction to the Greeks, never manifested artistic talents and were even opposed to art, regarding it as but another form of idol worship, is still rampant in our midst. Those clinging to it cite the commandment forbidding the making of all images. It suffices to point to the Bible, the Talmud, the mystical literature of the Kabbalah, the philosophical works of the medieval thinkers, and Hebrew *belles lettres* from the "Golden Age" in Spain to the present in order to prove that the Jewish people more than made up for their alleged deficiency in art.

The lack of Jewish artistic production does not, however, necessarily imply that the nation is without the so-called artistic instinct. Other interests may well absorb a people so that there is no leisure left for the pursuit of artistic interests. It may also be that at certain times a nation prefers one form of art to another. This is however, no proof of that nation's incompetence for the neglected form.

Every work of art is the joint product of the hand and the eye. While the former executes the dictates of the artistic impulse, the

later supplies it with the concrete theme and all its many aspects through concentrated and faithful observation. The skill of the artist's hand must be commensurate with the observation power of his eye in order to embody the impressions received in whatever medium he may choose for his artistic form of expression.

There is sufficient evidence to prove that the Jews do possess the three requisites of the artist: clarity of vision, deftness of hand, and imagination. We may then assume that the Jews always were capable of creating works of art and that their failure to do so was not due to the lack of the artistic faculties.

In tracing the reasons why the Jews failed to create great works of art in the Diaspora one must not overlook the fact that the ghetto was not conducive to artistic creation. Moreover, the insecurity of Jewish life provided no opportunity for the flowering of the arts. As a matter of fact, Jews were, as they still are, endowed with artistic genius, but the precariousness of their condition did not let them find expression for it. The ascendancy of the Zionist movement, the most heroic attempt of normalizing the life of the Jewish people, facilitated the rise of Jewish art expressive of the Jewish spirit. Yet, strangely enough, the early theorists of Zionism, who took stock of all Jewish virtues and shortcomings, did not notice the scarcity of artistic expression in Jewish life.

Finally, however, the Jewish artistic spirit broke the chains which had restrained it for many centuries and sounded the call for emancipating the Jewish aesthetic instinct. As if by magic, Jewish creative artists emerged upon the scene. Among them was Boris Schatz, the gifted painter and sculptor who strove to cast his Jewish spirit in the world of his art.

Schatz was more than an artist. He was a Jewish visionary consumed with a deep love for his people and their country. He was a trail-blazer who embarked on uncharted roads; he was a pillar of fire who led Jewish art out of the wilderness. He revealed the Jewish art treasures of the past and knew how to synchronize the revival of Jewish art with the renaissance of the Jewish Homeland.

Other Jewish artists were satisfied to create in the Diaspora, in an atmosphere where the Jewish national spirit was subdued and cramped. One must have sympathy and admiration for those stout hearts who dared sing their songs by the rivers of Babylon.

The national character of works of art is determined not so much by the subject matter as by the style. Rembrandt, the master portrayer of Jewish characters, painted them in the Dutch style, while Chagall portrayed a Gentile wedding in Jewish colors. The Jewish sculptor Antokolsky would not have become more Jewish had he carved Herod in place of Ivan the Terrible as long as he employed the Russian style. Nor would the great landscapist Levitan have become more of a Jewish painter had he chosen as his subject a Jewish cemetery with its crumbling, old tombstones instead of the Russian graveyard. Because

of the singular importance of style these two great artists of Jewish descent were not creating Jewish art. They employed the Russian style and consequently should be regarded as Russian artists.

The works of Antokolsky and Levitan are conceived in the typically Russian manner. They are imbued with the melancholy of the Russian steppe and are redolent of the fat, black soil. The bitter, biting frost and blinding snow storm are part of them: they are colored by the endless, gray Russian skies.

Such has been the influence of Russia upon the Jewish artists. It is difficult to create a distinctly national art on foreign soil. Yet this was the task of Zionism and its program to normalize the life of the Jew and to abolish existing abnormalities.

Schatz was among the first to understand this. He realized that Jewish art—Jewish in idea, theme, and form—can be created only in one place—the Jewish homeland. Only under the bright Palestinian skies, where "the tall, graceful cedar kisses the clouds," can the Jewish spirit find release in genuine creations of art. Because of this conviction Schatz settled in Palestine, at a time when the country had little to offer to the inspiration of an artist. Yet he was not deterred and did not despair over the fact that the primitive life of Palestine in those days made it utterly impossible to create costly works of art and build museums to shelter them. He was ready to offer himself, and if necessary his creative spirit, as a voluntary sacrifice on the altar of Jewish art. This was his true greatness, and this self-abnegation earned him a niche in the Jewish hall of fame. He was a pioneer in the true sense of the word. He did not waste time on evolving theories but went straight ahead to tackle the practical tasks.

Schatz did not ask, "How can we develop Jewish art, and who will come to our aid?" Nor was he troubled about the limitations of themes imposed upon Jewish artistic creation by tradition. He was virtually a stranger to his people, notwithstanding the fact that he had been born and brought up in a Jewish atmosphere. If his Jewish background was limited, his creative energy was unbounded. He was tireless and enthusiastic in developing his art. This devotion endeared him to many. They admired his enthusiasm and respected his ability to create despite difficulties and obstacles.

Schatz was a believer. Like Herzl and Ben-Yehudah, who believed in the speedy realization of their programs, he never doubted that Jewish art would come into its own. These pioneers of the Jewish renaissance refused to be disturbed by troubling doubts. They devoted themselves completely to the building of the new Jewish future.

When Schatz began his labor of love in Palestine he lacked not only the bricks for his structure, there was not even straw with which to make them. He had to start from scratch. He very aptly named the art institute which he founded "Bezalel" after the man who built the Tabernacle in the wilderness, for like him he was building in a

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Joseph Trumpeldor

BORIS SCHATZ – SELF PORTRAIT



Theodor Herzl Commemorative, 1904

desert. The name "Bezalel" caught on readily, for it was more than a mere name. It represented an idea, the continuation of tradition, and conjured up the glorious Jewish past of great creations.

Schatz cherished ambitious dreams and glorious visions of the future of Jewish art. His contemporaries were not so optimistic. Their doubts compelled Schatz to squander his energy on petty details in seeking the means wherewith to erect his buildings, run his school, and provide small scholarships for his needy students. He also had to make his great ideal palatable to a public that was uninformed and indifferent to art. There was not enough bread, and he wanted them to sponsor art! But Schatz did not get discouraged; he saw the future rich in promise and fulfillment.

History proves that ideals are never totally lost. Visions do not die with the visionary. Schatz died, but his ideal is still alive and becomes increasingly translated into living reality. Even during Schatz's life Jewish artists came to the fore.

To his very last day he was dreaming and planning. Failure did not discourage him nor did he ever complain of his material difficulties. He was blessed with optimism and a cheerful disposition, and never lost faith in the artistic genius of the Jew. His eyes peered into the future, that future to which he truly belonged. Disappointments did not affect him much; they may have hurt him, but he never betrayed his pain.

Schatz loved both his people and their homeland. He was impatient to see at least a partial fulfillment of his visions in his own lifetime; hence his eternal restlessness, his insistent knocking at all doors, and his occasional resort to flattery for which he had an innate aversion, although such methods were imperative for securing support for his art school.

It is rather strange that Schatz experienced an artistic rejuvenation towards the very end of his life. His last creations are radiant with vitality. They diffuse hope and the joy of living, for when he created them Schatz did not know that death already was lying in wait for him.

Schatz lives on in the hearts of his people, who loved him even for his failures, and to whom he has become a symbol as well as a legend. Schatz lives in the lettering and artistic symbols of the title pages of Hebrew books. He discovered a subtle meaning in the square Hebrew character and laid the foundation for a new art of lettering. His spirit lives in the "Mizrach" drawings, in his many Holy Art carvings: he lives in the creations of hundreds of artists in every part of the world who took up his work and continued where he was forced to leave off.

The Jewish people have quite forgotten his given name "Boris"; to them he is "Bezalel" Schatz; the new Bezalel who, like the old, erected the Tabernacle as a home for the Jewish spirit.

Remembering Israel's First Independence Day

by Irving Lehrman

On the 46th anniversary of Israel's modern independence—the first Independence Day (Yom Ha'Atzmaut) in which a Middle East peace process is under way – I remember vividly my experiences on the eve of Israel's rebirth:

In 1947, four years after I assumed the pulpit at Temple Emanu-El and when the tragic news of the Holocaust was just becoming known, I was asked by the Greater Miami Jewish Federation to visit Europe, together with Max Orovitz, then federation president, and Fanny Selig, a beloved community leader. We were to bring back an eye-witness report.

Our first stop was France. From there we went to Poland, then Italy and our final destination was Palestine. Unfortunately Max Orovitz and Fanny Selig are no longer with us, but what I witnessed can never be erased from my mind or my heart.

I saw gangs of little children rescued from the forest where they had been hiding during the war; scarcely out of babyhood, yet physically and emotionally scarred for life. I wandered through the Warsaw Ghetto, where I thought I was walking on sand only to learn later that I had been walking on human ashes. When I returned to my hotel room and removed my shoes, it was human ashes that fell to the floor. I visited the ruins of one of the greatest synagogues in Europe, the Tolemetska Shul, internationally renowned for its magnificent services, its great rabbis and cantors. In Auschwitz, I was shattered at the sight of the efficient and merciless machinery of death and the relics of its victims. In the infamous Theresienstadt and in rescue missions and displaced persons camps, I found haggard vestiges of human beings waiting for relief, men, women, and children with emaciated bodies, brooding faces, and sunken eyes crying for help.

On Saturday evening, Nov. 29, 1947, we boarded a plane from Rome to Palestine, landing at Lydda (now Ben-Gurion) Airport at 3 a.m. As we emerged from the plane, the airport was in turmoil, and we learned that the United Nations had just announced the partition of Palestine. The Jewish community accepted it with great joy and celebration. The Arabs rebelled and attacked. Since all roads were immediately cut off, we were forced to head for Tel Aviv instead of Jerusalem as originally planned. There we found the entire city awake. Wine was served in the streets, and shouts of "L'chaim, To Life" resounded everywhere. From every synagogue in the city came the blasts of the shofar. At the height of the celebration, I broke down and wept because my father had just passed away – he had not lived to see that day, the rebirth of the land of Israel. He was a rabbi and a devout and saintly human being who wept bitterly as every day he prayed for a reborn Israel. One of my most dear possessions is the

small prayer book that he used. Its pages are tear stained at every mention of Jerusalem and especially at the oft-repeated words, "O God, may our eyes witness Thy return to Zion."

We returned to Miami physically and emotionally drained, among the first to bring back a report of the horrors that our people had endured. A short time later, I gladly assumed the chairmanship of the United Jewish Appeal campaign in Dade County, which I headed for two years and which marked the beginning of my major involvement in the life of our community.

As I recall that memorable mission 47 years ago, there are many experiences that stand out in my mind, but one is indelible. In Tel Aviv we stayed in a small hotel on the Mediterranean, the Kaetie Dan, the forerunner of Israel's great Dan Hotel chain. The young owner, Xiel Federmann, approached us on a confidential matter. The British mandate was in force. Jewish immigration was forbidden, but Jewish determination made sure that it did not cease. Xiel informed us that an illegal ship was due to arrive in Tel Aviv that night jammed with about 400 refugees. He needed \$5,000 in cash to pay the Italian captain, or there would be no landing. He asked if we could lend him the money, and Max Orovitz immediately agreed.

We spent the night in Golda Meir's home on the beach, waiting for the signal. When it came, we were escorted to the water's edge in pitch blackness. The powerful British searchlights combed the horizon and crisscrossed the sand. Miraculously they missed the dark form that quietly eased into its prearranged spot. Every pair of hands was needed to remove the war-weary refugees from their rickety craft. I was young and strong, and I cannot remember how many I literally carried off the ship. Not a word was spoken; there was complete silence. In less than 30 minutes, the ship was gone, and every new arrival had been whisked away to a waiting home, to be absorbed immediately into a new family. No trace of their arrival remained.

Belle and I have been visiting Israel whenever possible, often twice, even three times a year. We never cease to marvel at the unfolding of the great miracle of Israel's rebirth. The prayer that is constantly in our hearts is the prayer for *SHALOM*, peace in the Middle East.

Our motto of hope and determination for the future, "Am Israel Chai", "The People of Israel Lives On", is the motif for a IGCNC State Medal. The obverse shows the "Burning Bush" with Hebrew and English lettering "and the bush was not consumed." The reverse, in Hebrew "Am Israel Chai" and in English "The People of Israel Lives."



The Spy Behind the Catcher's Mask

by Peter S. Horvitz

The story of Morris (Moe) Berg (1902-1972) has been well told. See *Moe Berg, Athlete, Scholar, Spy* by Louis Kaufman, Barbara Fitzgerald, and Tom Sewell (Boston, 1974). This should be supplemented by "Scholar, Lawyer, Catcher, Spy" by Nicholas Dawidoff in *Sports Illustrated* March 23, 1992, pp. 76-86. There is also a book by Moe Berg's sister, Ethel Berg, entitled *My Brother Morris Berg: the Real Moe*. I have not been able to locate a copy of this book. Further information on Berg can be found in *Heisenberg's War* by Thomas Powers (New York, 1993). This deals with Berg's interactions with Werner Heisenberg (1901-1976), the German physicist who was in charge of Atomic research in Germany during the Second World War.

To briefly recapitulate, Moe Berg was a graduate from Princeton University. He also held a law degree from Columbia. He was a masterful linguist with a command of some sixteen languages, including Japanese and German. But Berg's greatest passion was for baseball and for some sixteen years he served as an outstanding catcher in the major leagues. During a special baseball tour of Japan in 1934, he traveled with Babe Ruth, Lou Gehrig, and other baseball greats. During this tour, on the request of the U. S. government, he secretly took photographs which later proved invaluable during the bombing of Japan.

When the United States entered the Second World War, Berg was recruited. While many of the greatest minds of the allies were struggling to unlock the secrets of the atom, to create the atomic bomb in the Manhattan Project, it was Moe Berg who was placed in charge of tracking and blocking the German efforts in the same direction.

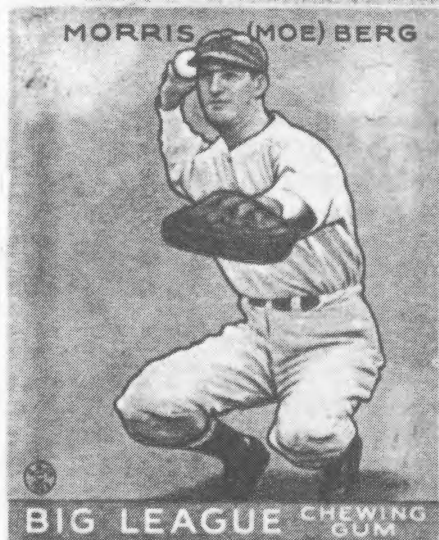
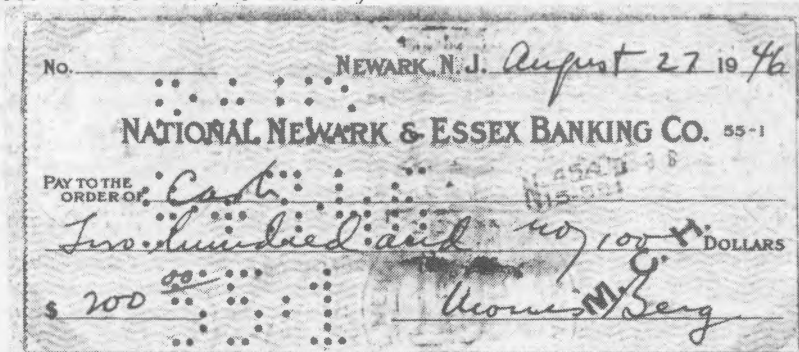
For his remarkable success in this effort, he was awarded the Medal of Freedom, the highest civilian award given by the United States government. Berg refused the award, but the medal was accepted after his death by his sister, Ethel Berg, who subsequently deposited it, engraved M. BERG, in the Baseball Hall of Fame in Cooperstown, N. Y.

For those who would seek souvenirs of this remarkable man, they are not hard to find. First there are baseball cards. These can be divided into two groups. Retrospective sets that honor old players have featured Berg on a number of occasions, including reissues of old sets that are clearly marked as reprints. Then there are the baseball cards that are contemporary with Berg, which honored his prowess as a catcher. These, of course, are much harder to find and more expensive. The most important of these are the 1933 Goudey and the 1940 and 1941 Play Ball.

Like most baseball players, Berg was of interest to fans as a source of autographs. I recently saw an advertisement for an official American League baseball signed by Berg for \$1250. A similar National League ball was offered by the same company for \$1500. My own best Berg collectible would probably not be as delectable as those items for baseball fans, but for numismatists, it might have even greater interest. It is a check drawn and signed by Berg on August 27, 1946. The date of this check is of special interest to me, as Berg was still, at that date, a member of the OSS, an active spy. He would resign his position in the OSS on October 19, 1946.

In addition to this item, I also own a set of books in three volumes that once formed part of Berg's extensive library. The books bear Berg's autograph, his rubber stamp [Morris ("Moe") Berg] which reproduces his signature, and the autograph of his sister Ethel.

Moe Berg conversed as an equal with Einstein, spied as an equal with "Wild Bill" Donovan, and played baseball as an equal with Babe Ruth. He was as fine an example of the ancient ideal of a healthy mind in a healthy body as can be imagined. As a ballplayer he was a public figure; as a spy he was a man of the shadows. The romance of both of these worlds tint his memory.



Pomegranates Appear on Ancient Jewish Coins

by David Hendin

The pomegranate as a symbol on ancient Jewish coins has been given surprisingly little attention considering its frequency of appearance. This fruit, today also known as the "Chinese apple", appears on the coins of John Hyrcanus, Alexander Jannaeus, Judah Aristobulus, and Herod the Great. Pomegranates are also a major feature on the famous silver shekels and half shekels of the First Revolt against Rome.

Often the pomegranate between the two cornucopias in the famous motif of the Hasmonean coins has been mis-identified as a poppy flower. However, even Paul Romanoff, writing in 1944, noted that "the small fruit which resembles a poppy appears on the Jewish coins between the cornucopias."

This fruit which has been taken for a poppy is obviously a pomegranate, the circle representing the fruit itself and the horizontal line over it – the pitma or top-piece.

A long pomegranate appears on the reverse of a double-prutah of Herod the Great, and three pomegranates blooming on a branch adorn the reverse of the First Revolt shekels and half shekels. So many prominent appearances of this fruit on the coins of the ancient Jews is far from coincidental. The pomegranate is one of the seven celebrated products of ancient Palestine. It is just as visible today in Israel and the West Bank when it is in season.

I remember one day in the late 1970s when I was visiting the home of an Arab friend just outside of Bethlehem. We had come in out of the sweltering heat, and sat in the relative cool of his traditionally decorated living room. Shortly his wife appeared with a pitcher and cups.



Top: Pomegranate between double cornucopias on a coin of John Hyrcanus II (Hendin 24).

Center: Large pomegranate on a coin of Herod the Great (Hendin 41). Bottom: Three pomegranates in bloom on the reverse of a silver shekel of the First Revolt (Hendin 121).

The pitcher contained a ruby-red liquid. When I tasted it I had the feeling that I had finally found the ambrosia of the gods. I asked what it was: pomegranate juice. It had never occurred to me that such a lovely juice could be made from the interesting fruit with so many seeds.

Since then I have often noticed pomegranates growing in the wild in and around Jerusalem. Whenever I can I grab one to munch on. Messy, but tasty.

During the holiday of Succoth (the Feast of Tabernacles) in Israel one notes that the pomegranate is one of the chief decorative objects that are hung in the sukkah (the hut covered by branches) that is erected.

Certainly this fecund fruit represented some aspects of fertility, and it is known as such from very early times. The pomegranate, for example, was among the fruit given to mankind by Hathor as date-palm goddess. Later, in ancient Greece, the pomegranate was worn as a fertility amulet.

In ancient times, Romanoff writes, "It won a place among the symbol plants that were employed in the Temple in Jerusalem. Two hundred pomegranates decorated each of the two columns, Oachin and Boaz, which stood at the entrance to the sanctuary. A famous ivory pomegranate dating to the Israelite Period (Iron Age), from a priestly sceptre, is on prominent display in The Israel Museum. This object, with an ancient Hebrew inscription referring to the priests of the Temple, is thought to be among the few remaining artifacts from King Solomon's Temple. Josephus reports that pomegranates were on the golden Menorah in the Temple, accompanied by lillies and bowls.

"It seems likely," according to Ernst Klimowsky, "that those emblems were being given a transcendental meaning whose exact contents, however, we can but guess, viz. that the pomegranates should point to the everlasting life of the Jewish people."

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The Stones That Never Stopped Bleeding

by Jacob Stein
Annotated by Edward Schuman

Hebron, a city in the Judean Hills, 20 miles south west of Jerusalem, with a history steeped in religion and blood, is once again the site of a massacre. This time, a Jew, Dr. Baruch Goldstein, took the lives of 39 Moslems at prayer in the mosque over the Cave of Machpelah. For the first time in Hebron history, an entire world cries out in indignation.

Hebron figures prominently in Jewish history. It is first mentioned when Abraham purchases from Ephron the Hittite the Cave of Machpelah for 400 shekels of silver, as a burial site for his wife Sarah. This site has been a Hebrew shrine, a synagogue, a Byzantine church, a mosque, a Crusader church and again, a mosque.

Joshua battles with the king of Hebron at Gibeon, and speaks to God: "Sun stand thou still upon Gideon. . . ." Joshua prevails and captures the king and his city, and we read "there was no day like that before it or after it."

Later, in the Book of Second Samuel, we hear of Hebron again. David hid there from Saul. On Saul's death "all the elders of Israel came to the king in Hebron...and they anointed David king over Israel." David ruled there, in Hebron, for seven and a half years before moving his capital to Jerusalem.

The Romans under Vespasian burned the city. The Arabs captured the city in 636 C.E., losing control of it to the Crusaders in 1099. The new conquerors changed the name of the city to St. Abraham. But their rule was short: In 1187 the Muslims, under Saladin, regained control.

In Hebron, the Cave of Machpelah is reputed to be the burial place of Abraham and Sarah, Isaac and Leah, and Jacob and Rachel. King Herod built the wall which still surrounds the Cave of Machpeleh. The first period of Arab conquest (638-1100) was a relief for the Jews of Hebron, as well as the other Jews of Palestine after savage Byzantine rule. The Muslims changed the name of the city to Al-Khalil, meaning "friend drawing on the Koran words," a reference to Abraham- "And God took Abraham as a friend." They built a mosque above the burial site, with two flights of stairs leading to the cave..

Jews were prohibited from mounting above the seventh step. At some time, probably through payment of a large sum of money, a hole was cut through the wall encompassing the burial site at the level of the fourth step, enabling Jewish worshippers to push bits of paper-petitions-into the burial area.

In the early days of Mohammed's religious vocation, when he was seeking acceptance for his role as the Prophet of Islam, Abraham was not specifically tied to the Arabs. When the Jews of Mecca -

refused to accept the new religion of Mohammed, the role of Abraham changed and the Koran calls him a Moslem. He is considered to be the founder of the Ka'abashrine, the black rock in Mecca. Moslems believe a fourth couple are buried in the cave - Adam and Eve - and this supports the other name for Hebron, KiryatArba, "city of the four," reflecting the number of couples buried at the site. Jewish tradition interprets Kiryat Arba as representing Judaism's four holy cities of Hebron, Safed, Tiberias and Jerusalem. During the period of Ottoman rule, (1517-1917) a definite turn for the better occurred for the Jews of Palestine. However during the first few years of Ottoman rule, Jews in Hebron were the victims of a fearful massacre. In a parchment document, written at approximately the time of the calamity (1518), a man named Japheth b. Manasseh from Corfu tells about the attack by "Murad Bey, the deputy of the king and ruler in Jerusalem," on the Jews of Hebron. The results were very grave: many were killed, their property was plundered and the remainder fled for their lives to "the land of Beirut."

This same document also attests to the stable condition of the Hebron community at that time. The very fact that the sultan's deputy took the trouble to have his armies plunder and loot Hebron in the hopes of gaining wealth proves that the Jews of Hebron held significant property. Furthermore, from the words in the same document "and they killed many people," it can be inferred that many Jews lived there. The growth of the Jewish population in Hebron in the beginning of the 16th century can be explained by the fact that some of those Jews who were expelled from Spain went to Hebron, probably contributing by their strength and wealth to the spiritual and material enrichment of the settlement.

Over the next centuries, the teachings of the Kabbalah and mysticism made deep impressions on the spiritual life in Hebron. Religious life flourished. The great majority of the population relied on contributions from abroad from both Sephardic and Askenazi sources. Hebron was then beknown as one of the four holy cities..

The robust period of Jewish settlement in Hebron came to an end with the outbreak of World War I. The Turks conscripted the men into the Turkish army, channels of financial aid were blocked and hunger and famine created havoc among the populace. The Jewish ghetto was almost empied of inhabitants after the closing of the kolelim in the town and the Hebron community underwent a grave depression.

In 1918, when Hebron was captured by the British, and after the war had ended, Jewish settlement began to recover. The education department of the Zionist Organization established schools for boys and girls as well as a kindergarten. Slowly, the Jewish population began to build up again, reaching 700 out of approximately 16,000 in 1929. But Arab terrorists began intensifying their acts of violence against Jewish communities in opposition to Jewish immigration..

In that year a heavy blow was dealt to the Jewish community with the killing of many of Hebron's Jews. The assault was well planned and its aim well defined; the elimination of Jewish settlement in Hebron. The rioters did not spare women, children or the aged. Sixty seven were killed, 60 wounded, the community was destroyed, synagogues were razed and Torah scrolls burned. The British remained passive.

However those who remained did not surrender, and 35 families went back to resettle there in 1931 and the community slowly began to rebuild itself. Everything again was destroyed in the Arab riots in 1936, but this time the British evacuated all Jews from Hebron. This situation continued until 1948 when Hebron became part of the Kingdom of Jordan.

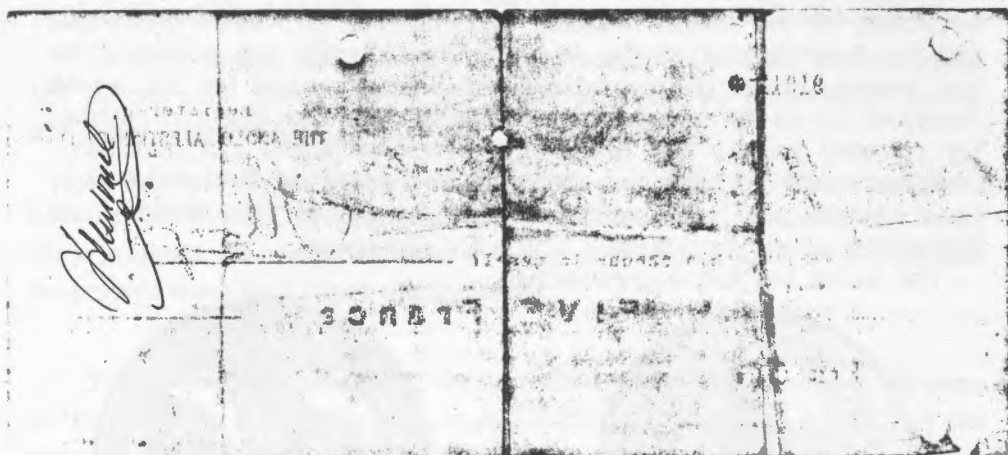
The seventh-step restriction against Jews remained in effect until Hebron was taken by the Israel Defense Forces in 1967 during the Six Day War. Then, under Israeli rule, both Arabs and Jews were permitted to worship, using a floor divided into both a synagogue and a mosque, to offer their prayers.

In 1968 a group of Jewish settlers declared their determination to settle in Hebron. Led by Rabbi Moshe Levinger, they occupied the Park Hotel and refused to leave. Initial Israeli government resistance was overcome and Moshe Dayan, then minister of defense, allowed 250 housing units for the settlers to be built. That area was called Kiryat Arba, and today 800 families live there.

Rabbi Levinger's confrontational tactics and the arrest of several of his followers for an attack against the Islamic College at Hebron weakened his hold on the community. The loss of popularity was evident when he failed in his bid for a seat in the Knesset in 1992. Rabbi Meir Kahane, head of the Kach party, made Kiryat Arba his home and base of operations to preach a perverted Jewish ideology. Dr. Baruch Goldstein, the executioner at the mosque, was an apt pupil.

Hebron is known for its strong stone, and most of the top-quality "Jerusalem stone" comes from quarries in Hebron. These stones are harder and less likely to chip, and will not absorb water. But the events of this Purim hold forth the tragic promise that they may yet have to absorb much more blood before the promise of peace is realized.

The numismatic connection for this really current article is in itself an historic item. During the early days of World War I, the Jews in Palestine went through severe hardships. A shortage of money caused business and commerce to cease. The Anglo-Palestine Company, the bank of the Yishuv, issued "registered checks", denominated in French francs, signed by influential members of the community, whose signatures led credence to the items. Although Turkish law prohibited the issuance of private money, the registered checks were not considered money, and it is an established fact that their circulation greatly helped alleviate the financial crisis facing the Jewish community.



The illustrated registered check, of 5 franc denomination was issued from the bank's head office in Jaffa. The multi-folded worn condition attests to the circulation. However, its finally resting place, where it was presented for payment, was at the Hebron Agency of the Anglo-Palestine Co., Ltd. There are three rubber stamped endorsements on the face of the check attesting to same. This is the only example of endorsement of a registered check of 1914 by the Hebron Agency ever seen, and to the best of the editor's knowledge, in all possibilities, may be unique.

The parade of peoples through Hebron has been long. The Canaanites, the Edomites, the Greeks, the Romans, the Byzantines, the Franks, the Mamluks, and then the Ottomans. All have vanished into the mists of history. Only the Jews remain.

Paul Vincze 1907-1994 by Edward Schuman

Paul Vincze, engraver of some of the finest Jewish commemorative medals in modern times, passed away a few months ago. Vincze was born in Hungary to a religious family with the name Weiss. He studied in Rome in 1935 after he won a scholarship. He later settled in England where he earned the reputation as having a classical gift of portraiture, which was balance by allegorical reverse designs.. He has also engraved both trade and commemorative coins for Ghana, Libya, Nigeria, Malawi, Guinea, Guatemala, Jamaica and Paraguay.

He was a fairly frequent visitor to the United States, and was in attendance at several early A.I.N.A. New York conventions, in which he both spoke and exhibited. In 1966, he was awarded the first gold medal as the outstanding medallist of the year, presented by the American Numismatic Association.

Among medals of Jewish interest, his medals Commemorating the Reopening of the Jewish Museum in London/Bevis Marks Synagogue and the Resettlement of the Jews in Great Britain are probably the best known. Vincze engraved the Haym Salomon medal for the Jewish American series for the Magnes Museum. He has engraved medals for crowned royalty and presidents, prime ministers and musicians, composers and authors and the visit of Pope Paul IV to the Holy Land. Among his finest works are his designs for the Balfour and Rothschild Israel State Medals which are illustrated.

The world has lost a great artist.



ISRAEL'S & Money Medals UPDATE

by Dr. Gary P. Laroff

Update #7: Gold Coin Series 1988 - 1994 Instructions for Updating *Israel's Money and Medals*

This update to *Israel's Money and Medals* continues the Gold Coin Series where it left off on page G-30, with the 1988 "Proclamation of the State of Israel" issue, G-30. The following pages, when removed or photocopied and inserted in the book after page G-30 bring the gold coins up to date through page G-38 and the 1994 "For a Better Environment" issues, G-45 and G-45a.

In the following months, we will begin updating the State Medals, which left off on page SM-106 with the 1988 "Mazeltov by Mane-Katz" issues, SM-106 through SM-106d.

Over the last year and a half, a number of updates have been published here in *The Shekel*. The following guide can be used to renumber and insert those pages in your copy of *Israel's Money and Medals* until such time that we provide more formalized update pages.

Trade Coins: Pages SH-11 through SH-15 have been replaced, but some of the tables on pages SH-16 through SH-22 are still needed for data on the previous 1980-1985 Shekel Series. We suggest that you photocopy page SH-16 and renumber it as SH-11. Renumber pages SH-17 through SH-22 as new pages SH-12 through SH-17. Some of the tables on these pages have been replaced and are no longer needed. To avoid confusion, draw a line through the following tables to essentially cross them out:

One Agora 1985- on old page SH-16 (new page SH-11)

Five Agorot 1985- on old page SH-17 (new page SH-12)

Ten Agorot 1985- on old page SH-18 (new page SH-13)

New Half-Sheqel 1985- on old page SH-19 (new page SH-14)

New One-Sheqel 1985- on old page SH-20 (new page SH-15)

Renumber *The Shekel* Vol. XXVI No. 3, May-June 1993 pages 13-21 to be new pages number SH-18 through SH-26 and insert after the new page SH-17. This brings the trade coins current up to early 1993.

Mint Coin Sets: renumber *The Shekel* Vol. XXVI No. 2, March-April 1993 pages 23-29 to be new pages number MS-32 to MS-38 and insert after page MS-31. This brings the mint coin sets current up to early 1993.

Hanukka Commemorative Series: renumber *The Shekel* Vol. XXVI No. 4, July-August 1993 pages 26-33 to be new pages number H-23 to H-30 and insert after page H-22. This brings the Hanukka coins current up through 1993.

Anniversary Commemorative Series: insert *The Shekel* Vol. XXVII No. 3, May-June 1994 pages A-32 through A-34 (from the center section) after page A-31. This brings the anniversary coin series current through 1994.

Special Issues Commemorative Series: insert *The Shekel* Vol. XXVII No. 3, May-June 1994 pages SI-12 through SI-14 and pages HLW-1 through HLW-2 (from the center section) after page SI-11. This brings the special issues coin series current through mid 1994.

Gold Coin Series: insert *The Shekel* Vol. XXVII No. 4, July-August 1994 pages G-31 through G-38 (**from the center section of this issue**) after page G-30. This brings the gold coin series current through mid 1994.

Banknotes: The section on the Eighth Issue Banknotes on pages BN-A39 through BN-44 has been replaced. You can either discard these pages or just draw a line through them to indicate that they have been updated. **Be careful not to lose page BNS-1 which is printed on the back of page BN-44!** A suggestion is to photocopy page BNS-1 and insert it before page BNS-2 and then discard the pages discussed above.

Renumber *The Shekel* Vol. XXVI No. 5, September-October 1993 pages 35-43 to be new pages number BN-39 to BN-47 and insert after page BN-38. This brings the banknotes current up through 1993.

State Medals: renumber *The Shekel* Vol. XXVII No. 2, March-April 1994 pages 21-28 to be new pages number SM-141 to SM-148 and insert after page MS-106. This updates the book for the 1992 State Medals only.

Israel's Money and Medals updates are researched and written by Dr. Gary P. Laroff, who is working closely with Sylvia H. Magnus on this effort. The content of the checklist tables are further reviewed for accuracy by J. J. Van Grover and others. The current method of providing eight pages in the center of *The Shekel* so that they can be easily removed is made possible through the generosity of Arnold H. Kagan, who holds the copyright to *Israel's Money and Medals*.

Correspondence on this column should be addressed to the author: Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

“Caesarea” 5749 (1988) ה תשס"ח G-31



The thirty-first gold coin was issued by the Bank of Israel to commemorate “Caesarea” and is the seventh issue in “Historic Sites in the Holy Land.” The modern visitor to the reconstructed archeological site will discover the remarkable remains of every period in Caesarea's illustrious history. The Roman amphitheater today hosts regular live concerts and performances. The whole area has been developed into a modern tourist center, including a luxury hotel, golf course, restaurants, bathing beach and vacation homes. (See SI-12 for silver issue).

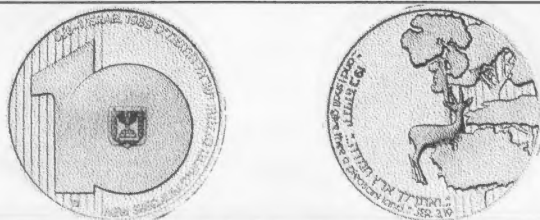
Obverse: “5”, to the left, the State Seal, with the words, “New Sheqalim” in Hebrew and English. Around the rim, the date and “Israel” in Hebrew, Arabic and English.

Reverse: Caesarea Ruins: capital of a pillar decorated with menorah, amphitheatre, Crusader Fortress, ancient port and Roman Aqueduct. “Caesarea” in Hebrew and English.

Edge: 12-sided, milled. Design: Gideon Keich. Engraver: Tidhar Dagan. Mint: Royal Canadian Mint, Ottawa.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-31	3256-2224	1988	NIS 5	Au/900 Prf.	22mm/8.63gm	3,454	\$205.00

“The Promised Land” 5749 (1989) ה תשס"ח 41ST ANNIVERSARY OF INDEPENDENCE G-32



The thirty-second gold coin was issued by the Bank of Israel to commemorate Israel's 41st Anniversary. Our sages would say that just as the gazelle is the swiftest of all animals, so the Land of Israel ripens its fruit quicker than any other land. It is not surprising therefore, it is compared to the gazelle - a lovely graceful creation, and the only member of the antelope family whose native habitat is in the Land of Israel. If the lion or the eagle has become symbols of different nations, no better likeness than the gazelle has been found to represent the Promised Land. (See A-32 for silver issue.)

Obverse: “10” “New Sheqalim” and the date “1989/5749” in Hebrew and English on the rim, “Israel” in Hebrew, Arabic and English. State Emblem of Israel.

Reverse: On the right, a stylized drawing of trees and a gazelle, symbol of Israel's flora and fauna. “...and I shall give thee a pleasant land” (Jeremiah 3.19) in Hebrew and English.

Edge: Milled. Design: Ruben Nutels, Engraver: Tidhar Dagan, Mint: Royal Canadian Mint, Ottawa.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-32	3112-9308	1989	NIS 10	Au/900 Prf.	30mm/17.28gm	2,743	\$350.00

"Jaffa" 5750 (1989) ה תש"ן G-33



The thirty-third gold coin was issued by the Bank of Israel to commemorate Jaffa in the Historic sites series. In modern times, Jaffa became the seed-bed of Israel's biggest city: Tel-Aviv. The Jewish residents of Jaffa founded the new city of Tel-Aviv on its northern dunes in 1909. After the re-establishment of the State of Israel, the two cities became one, named Tel-Aviv-Yafo. (see SI-13 for silver issue.)

Obverse: "5 New Sheqalim", in Hebrew and English; to the left, the State Seal. Around the rim, the date and "Israel" in Hebrew, Arabic and English.

Reverse: Outline of Jaffa Port from the sea, the lighthouse and its beams of light, sailing boat and houses typical of Jaffa. Around the top rim "Jaffa" in English and Hebrew.

Edge: 12-sided, milled. Design: Gideon Keich (obverse), Ehud Shafir (reverse). Engraver: Tidhar Dagan. Mint: Royal Canadian Mint, Ottawa.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-33	3256-5222	1989	NIS 5	Au/900 Prf.	22mm/8.63gm	2,402	\$170.00

"Archaeology" 5750 (1990) ה תש"ן 42ND ANNIVERSARY OF INDEPENDENCE G-34



The thirty-fourth gold coin commemorates the interest in Israel as a crossroads of ancient civilizations having promoted the establishment of numerous local and foreign academic institutions. Working together — through archaeology — these institutions have enriched our knowledge. The issue of an archaeology commemorative coin is a tribute to the large number of professionals and enthusiasts dedicated to this engrossing subject. (See A-33 for silver issue).

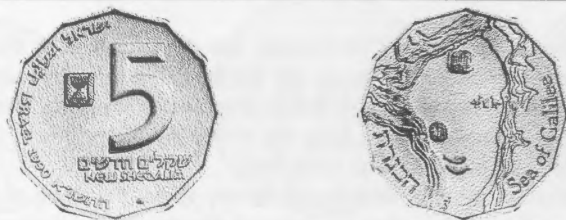
Obverse: "10 New Sheqalim" in Hebrew and English; to the left, the State Emblem. The date in English and Hebrew, "1990-5750."

Reverse: Ancient Hebrew letters from the Lachish seals; commemorating the year of the Hebrew Language; Chancel from ancient synagogue; stone from the Herodian period.

Edge: Milled. Design: Ruben Nutels (obverse), Ehud Shafir (reverse), Engraver: Tidhar Dagan, Mint: La Monnaie de Paris.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-34	3113-2301	1990	NIS 10	Au/900 Prf.	30mm/17.28gm	1,815	\$365.00

"Sea of Galilee" 5751 (1990) א"ה תשנ"א G-35



The thirty-fifth gold coin was issued by the Bank of Israel to commemorate The "Sea Of Galilee" in "Historic Sites in the Holy Land." Legend states that the waters of the Jordan and of the Sea of Galilee do not mingle when they meet — one of the "wonders" of the Land of Israel. The Sea of Galilee is holy for the Christians: on its shores are famous locations, such as Capernaum and the Mount of Beatitudes. (See SI-14 for silver issue).

Obverse: "5 New Sheqalim" in Hebrew and English; to the left, the State Seal. Around the rim, the date and "Israel" in Hebrew, Arabic and English.

Reverse: Aerial view incorporating archaeology of the region, City of Tiberias coin (2nd cent. C.E.), a section of Mosaic of the Zodiac (synagogue, Tiberias), relief from Capernaum, mosaic from Kursi. "Sea of Galilee" in Hebrew and English.

Edge: 12-sided, milled. Design: Gideon Keich (obverse), Ehud Shafrir (reverse). Engraver: Tidhar Dagan. Mint: Royal Canadian Mint, Ottawa.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-35	3256-8220	1990	NIS 5	Au/900 Prf.	22mm/8.63gm	1,935	\$210.00

"Aliya" (Exodus 91) 5751 (1991) א"ה תשנ"א 43RD ANNIVERSARY OF INDEPENDENCE G-36



The thirty-sixth gold coin commemorates The Jewish Agency, which contributes to Aliya in many ways; encouraging and preparing Jews around the world for Aliya, covering transportation costs of the new immigrants and their freight. The collapse of the Iron Curtain started a surge of Aliya, from the Soviet Union in particular. Besides the increasing Aliya from Eastern Europe, the Aliya of Ethiopian Jews was quite a miracle with thousands flown in to Israel in several days. (See A-34 for silver issue.)

Obverse: "10 New Sheqalim" in English and Hebrew; the State Emblem in the zero. "Israel" in Hebrew, English and Arabic. The date "1991" in English and Hebrew ("5751").

Reverse: In the center, figures of immigrants getting off a plane. Around the rim, in English and Hebrew, "I will gather them out of all countries, Jeremiah 32:37."

Edge: Milled. Design: Ruben Nutels (obverse), Nathan Karp (reverse). Engraver: Tidhar Dagan. Mint: Royal Dutch Mint at Utrecht, the Netherlands.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-36	3113-5309	1991	NIS 10	Au/900 Prf.	30mm/17.28gm	max. 6,000	\$350.00

Holy Land Wildlife Series (Song of Songs)

The love poetry of the "Song of Songs" is perhaps the most sublime in the entire world of literature. All admire the great love it speaks for the countryside, plants and animals of the Land of Israel. Of the rich array of animal, flower, tree and fruit images that embellishes the love poems, three plant-animal pairs are featured in this 3-piece series of gold coins issued over a three year period and possibly to be continued.

Attributed to King Solomon, and famous for its literary gems, the Song of Songs scroll is a wonderful creation describing love and spring in Israel. On the face of it, there seems to be no hint of holiness in the Song of Songs; the entire scroll consists of love poems sung by the lovers themselves. But, as Rabbi Akiva said: "for all the ages of the whole world are not worth the day wherein the Song of Songs was given to Israel, for all the Hagiographa is sacred, but the Song of Songs is the most sacred of them all" (Mishna Yadaim 3,5). Rabbi Akiva explained, and traditional Judaism interprets, that the entire scroll of the Song of Songs is not a secular poem but an allegory based upon the love between the Creator and the People of Israel. Others enjoy the beautiful poetry of King Solomon at its human face value, as the song of erotic yet naive pastoral love.

Common elements of the series include NIS 1 and NIS 5 issues with milled edges and designs by Assaf Berg (obverse) and Ruben Nutels (reverse). Engraving was done by Tidhar Dagan. Both artists, Berg and Nutels drew inspiration from visits to "the Valley of the Song of Songs" at Neot Kedumin National Park and Biblical Landscape Reserve, devoted to the re-creation and preservation of the plant and wildlife of the Bible. The new "Holy Land Wildlife" series is a unique Israeli version, representing in precious metals, the wildlife of the Bible and the Land of Israel.

"Dove & Cedar" 5751 (1991) א תשנ"א G-37



The thirty-seventh gold coin is the first gold coin in the Holy Land Wildlife Series. "Thou art fair, my love.. thou hast doves' eyes" sings he to her. She, in her praise, says of him: "excellent as the cedars". These two images, fresh and vivid today as they were in biblical times, complement each other: the dove on the reverse, the cedars on the obverse. (See HLW-1 for silver issue.)

Obverse: On the left, two cedars, encircled by the quotation, "excellent as the cedars, Song of Songs 5:15" in Hebrew and English. "1" or "5", state emblem, "new Sheqel" or "new Sheqalim" in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: A dove on the background of clefts of a rock. Around the rim the quotation, "Thou hast doves' eyes (Song of Songs 4:1)" in Hebrew and English and the year "1991" and its Hebrew equivalent "5751."

Minting: Royal Canadian Mint, Ottawa.

"Roe and Lily of the Valleys" 5752 (1992) ב תשנ"ב G-40

The fortieth gold coin is the second gold coin issued in the Holy Land Wildlife series. She calls to him: "make haste, my beloved, and be thou like to a roe," and commends herself to him: "I am the Rose of Sharon, the lily of the valleys " (See HLW-2 for silver issue.)



Obverse: "Lily of the Valleys" (a wild narcissus) in bloom encircled by the quotation, in Hebrew and English, "Lily of the Valleys, Song of Songs 2,1." "1" or "5", state emblem, "n'ew Sheqel" or "new Sheqalim" in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: In the center, a roe on a background of a blossoming field, encircled by the quotation, in Hebrew and English, "like to a roe, (Song of Songs 8:14)," the date "1992" and its Hebrew equivalent "5752" on upper left rim.

Minting: La Monnaie de Paris.

"Young Hart and Apple Tree" 5753 (1993) G-43



The forty-third gold coin is the third gold coin issued in the Holy Land Wildlife Series. She compares her beloved to a "young hart upon the mountains of spices," and adores him as the "apple tree among the trees of the woods." (See HLW-3 for silver issue.)

Obverse: A fruit bearing branch of hawthorn, which is identified today with the biblical "apple tree," encircled by the quotation, "As the apple tree among the trees of the wood, Song of Songs 2.3" in Hebrew and English (In English only the first four words). "1" or "5", state emblem, "new Sheqel" or "new Sheqalim" in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: In the center, a young hart with its mother on a background of a blossoming field, encircled by the quotation, "A young hart (Song of Songs 8:14)" in Hebrew and English.

The date "1993" and its Hebrew equivalent, "5753" on the rim.

Minting: Royal Dutch Mint, Utrecht, the Netherlands.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-37	3257-2180	1991	NIS 1	Au/900 Prf.	18mm/3.40gm	2,515	\$89.00
	G-37a	3257-1223	1991	NIS 5	Au/900 Prf.	22mm/8.63gm	2,000	\$190.00
	G-40	3257-6184	1992	NIS 1	Au/900 Prf.	18mm/3.40gm	max 4,500	\$85.00
	G-40a	3257-5227	1992	NIS 5	Au/900 Prf.	22mm/8.63gm	max 3,000	\$179.00
	G-43	3258-0183	1993	NIS 1	Au/900 Prf.	18mm/3.40gm	max 4,500	\$99.00
	G-43a	3257-9221	1993	NIS 5	Au/900 Prf.	22mm/8.63gm	max 3,000	\$205.00

ה'תשנ"ב 5752 (1992) "Law of Israel"
44TH ANNIVERSARY OF INDEPENDENCE G-38



The thirty-eighth gold coin commemorates law and justice. The Knesset is Israel's legislature, and its laws form the basis of the legal system. These laws have replaced most Turkish and British legislation promulgated before Independence. They satisfy the present needs of the State and individuals and apply to all persons including Government. Jewish religious law, the national law of the Jewish people for over two thousand years, is a source of interpretation of Knesset Laws. (See A-35 for silver issue.)

Obverse: "10 New Sheqalim" in Hebrew and English on the rim, above the State Seal and the word "Israel" in Hebrew, Arabic and English.

Reverse: The Scales of Justice over a gate with steps leading to it. The Verse, "Execute ye judgement and righteousness," Jeremiah 22.3 in Hebrew and English.

Edge: Milled. Design: Naomi & Meir Eshel (obverse), Ehud Shafir (reverse). Engraver: Tidhar Dagan. Mint: La Monnaie de Paris.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-38	3113-8307	1992	NIS 10	Au/900 Prf.	30mm/17.28gm	2,125	\$324.00

ה'תשנ"ב 5752 (1992) "IX Paralympic Games, Barcelona '92"
G-39



The thirty-ninth gold coin commemorates the IX Paralympic Games, which followed the General Olympic Games in Barcelona, in early September 1992. About 3,000 athletes from 92 countries took part in the 15 different sports. Her Majesty, Queen Dona Sofia of Spain was the Honorary President. (See SI-15 for silver issue.)

Obverse: "5" closing the parallel lines which continue on the reverse. State emblem, "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: Star of David; on the right side, three of its angles form the outline of a sportsman in a starting position. On the left side, two angles of the Star form the outline of the Stadium. The parallel lines on either side symbolize strength and movement.

Edge: Milled. Design: Abraham Patt. Engraver: Tidhar Dagan. Mint: Royal Dutch Mint at Utrecht, the Netherlands.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-39	3113-9222	1992	NIS 5	Au/900 Prf.	22mm/8.63gm	1,629	\$189.00

"150th Anniversary of B'nai B'rith" 5752 (1992) G-41



The forty-first gold coin commemorates B'nai B'rith, the world's oldest and largest Jewish volunteer organization, which is dedicated to the promotion of peace and democracy everywhere. Since 1843, B'nai B'rith has defended human rights and fought hatred and bigotry. (See SI-16 for silver issue.)

Obverse: "5 New Sheqalim" in Hebrew and English, state emblem and the date. "Israel" in English, Hebrew and Arabic.

Reverse: "B'nai B'rith" in Hebrew and English, "1843-1993", their organization's emblem, a menorah, from which stems B'nai B'rith's 7 principles: "brotherhood, unity, charity, peace, truth, light, righteousness" in Hebrew.

Edge: Milled. Design: Ruben Nutels. Engraver: Tidhar Dagan. Mint: The Royal Mint at Utrecht, The Netherlands.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-41	3114-0223	1992	NIS 5	Au/900 Prf.	22mm/8.63gm	max 5,000	\$205.00

"Israel, Land of Tourism" 5753 (1993) G-42 45TH ANNIVERSARY OF INDEPENDENCE G-42



The forty-second gold coin commemorates Israel's exceptionally rich natural and human landscape. Many thousands of Jews and Christians come to sanctify their holidays in the Holy Land to enjoy the many museums, archeological sites, unique markets, snow-capped mountains, semi-tropical Dead Sea and lovely beaches. (See A-36 for silver issue.)

Obverse: "10 New Sheqalim" in Hebrew and English; below the State Seal. The word "Israel" in Hebrew, Arabic and English.

Reverse: Sun and a boat, hotel room key with tag engraved with the word "Israel" in Hebrew and English. Second Temple column and lintel of Baram synagogue, in Galilee.

Edge: Milled. Design: E. Weishoff. Mint: Royal Netherlands Mint, Utrecht.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	G-42	3114-1300	1993	NIS 10	Au/900 Prf.	30mm/17.28gm	max. 2,750	\$332.00

"Revolt and Heroism" 5753 (1993) ה'תשנ"ג G-44



The forty-fourth gold coin honors the uprisings in the Ghettos and Camps by the Jewish people during the horrors of the Holocaust. The uprisings record an amazingly courageous chapter in the history of the Jewish people. This coin honors the memory of those who raised the standard of revolt in Europe's valley of death 50 years ago. The Warsaw Ghetto Uprising broke out on April 19, 1943 and had two fighting factions: ZOB and ZZV. Other uprisings are also honored. (See SI-17 for silver issue.)

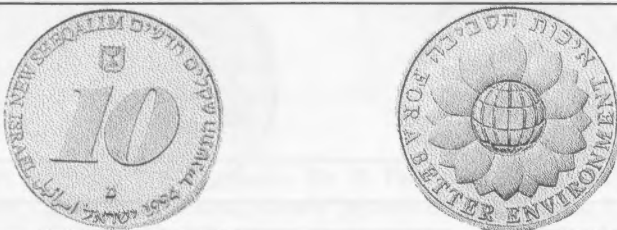
Obverse: "10 new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic. Diagonal lines of dots as on reverse.

Reverse: Geometric shapes representing the walls of the camps and ghettos, and pointed pieces of barbed wire. In the center, a Star of David breaks through the walls and the wire. Diagonal lines of dots, all in one direction, representing the bullets and fight towards one single goal. To the right, a flame symbolizes the heroism. "Revolt and Heroism" in Hebrew and English.

Edge: Milled. Design: Ruben Nutels. Engraving and minting: Dutch Mint, Utrecht, The Netherlands.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-44	3258-3301	1993	NIS 10	Au/900 Prf.	30mm/17.28gm	max 3,000	\$385.00

"For a Better Environment" 5754 (1994) ה'תשנ"ד 46TH ANNIVERSARY OF INDEPENDENCE G-45



The forty-fifth gold coin commemorates the State of Israel having declared the year 5754 (1993/94) as the Year of the Environment. Much admirable work has already been accomplished; cleaning up the coasts and brooks, recycling of waste material, prevention of air pollution, preservation of nature and landscape. (See A-37 for silver issue.)

Obverse: "5" or "10", "New Sheqalim" and the date in Hebrew and English on the rim; the State Seal. The word "Israel" in Hebrew, Arabic and English.

Reverse: A flower whose center resembles the earth, a delicate reminder of our harmed planet, and "For a Better Environment" in Hebrew and English.

Edge: Milled. Design: Naomi & Meir Eshel. Engraver: Tidhar Dagan. Mint: South African.

✓	Kagan #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	G-45	3114-2225	1994	NIS 5	Au/900 Prf.	22mm/8.63gm	max 2,600	\$210.00
	G-45a	3114-2306	1994	NIS 10	Au/900 Prf.	30mm/17.28gm	max 2,250	\$390.00

Where are the Regular Issue (not the Canceled and Specimen) 1927 Ten-Pound Palestine Currency Board Notes? by Jack H. Fisher

It is a mystery why so few regular issue 1927 ten-pound Palestine Currency Board notes survived redemption and destruction. I continue to seek information about the possible survival of more such 1927 ten-pound notes, but it has been difficult to obtain. Many of the records of the Palestine Currency Board were destroyed during World War II. Also, no records were preserved concerning the dates of issue, including quantity issued, and notes canceled and destroyed.

Interest continues to be quite intense concerning the scarce-to-rare ten-pound notes with the issue date of September 1, 1927. The date appears on the actual notes as "1st September 1927." A listing in *The Standard Catalog of World Paper Money* by Albert Pick (fifth edition) increased the interest and questions pertaining to these notes which are given Pick Catalog number 9 with price estimates from \$1,000 to \$3,500 depending on the stated grade. (They are unpriced in the current sixth edition of Pick's book.) These price estimates are four to five times greater than those for the 1929, 1939 and 1944 ten-pound notes.

Many individuals ask about the origin of the Palestine Currency Board notes. These are of British origin, not of Arab origin as is thought by some. Contacts and questions from the Middle East countries are more frequent now.

The history of the ten-pound notes begins in 1924. A study made by a committee appointed by the high commissioner of Palestine was submitted to the authorities in England which proposed the appointment of a currency board. It was proposed that such a board would supervise a Palestine currency based on the pound sterling with sterling securities held in London to secure all currency placed in circulation.

The committee suggested a recommended counting unit of small value to the pound sterling to retain the value of a decimal system. The Palestine Currency Board was then constituted. The members and secretary were appointed by a minute of the secretary of state for the colonies, dated June 15, 1926. The unit adopted was the Palestine pound, equal in value to the British pound sterling and divided into 1,000 mils.

The notes were to be issued in denominations of 500 mils, 1 pound, 5 pounds, 10 pounds, 50 pounds and 100 pounds. The ten-pound note depicts on the face the Crusaders Tower at Ramleh, The back of the note depicts the Citadel in Jerusalem. The note measures 191x102mm. Colors on the face of the notes are brown, green, purple and black; colors on the back are purple and green.

Official records have been pursued for years with fragments of records being located in the various countries of the Middle East and in England. It was difficult in the early years of research to verify even the exact issue dates. Verification of any issue date was made only by actually seeing a note with that date. Ten-pound notes were printed and placed into circulation with the four issue dates of September 1, 1927, September 30, 1929, September 7, 1939, and January 1, 1944.

Collectors' and dealers' questions submitted concerning the ten-pound notes include the number printed, number of notes in circulation at specific times during the Palestine Mandate, the number of notes outstanding and value of such notes of the various dates in the various grades as paper money collectibles.

Many ask about the number of notes in circulation from the first issue year of 1927 through the termination of the Palestine Currency Board in 1952. This includes the last information as to the amount of ten-pound notes outstanding and not redeemed.

The amounts of ten-pound notes in circulation for certain years are as follows:

Date	Total (Palestine pounds)	Date	Total (Palestine pounds)
March 31, 1928	160,000	March 31, 1929	165,000
March 31, 1930	225,000	March 31, 1931	231,880
March 31, 1932	244,710	March 31, 1933	310,000
March 31, 1934	564,270	March 31, 1935	958,100
March 31, 1936	1,188,340	March 31, 1937	987,340
March 31, 1938	734,340	March 31, 1939	1,046,470
March 31, 1940	1,686,090	March 31, 1941	2,154,980
March 31, 1942	2,603,300	March 31, 1943	5,687,490
March 31, 1944	9,228,930	March 31, 1945	13,626,730
March 31, 1946	16,021,280	March 31, 1947	17,010,660
March 31, 1948	20,041,280	March 31, 1949	8,391,630
March 31, 1950	7,364,355	March 31, 1951	1,959,930
March 31, 1952	160,570		

Even though Israel has had its own currency since 1948, the Palestine Currency Board paper money was still used on a regular basis in Jordan until 1952. An unusual coincidence is that in theory the quantity of notes still in circulation in 1952 was almost the same as the amount of such ten-pound notes in circulation on March 31, 1928 (the first reporting period).

Official government sources state that the theoretical amount of ten-pound notes that had not been redeemed and were still considered to be in circulation in 1966 was 36,990 pounds or a theoretical 3,699 ten-pound notes. The same source stated that the dates of issue on the outstanding notes were not known since such records were not kept at the time of redemption, cancellation and destruction of such notes.

This official source also stated, "It must be emphasized that the figures can have little practical significance by now, as a great deal of the notes shown as theoretically outstanding must have been destroyed from one cause or another." Many may have been destroyed during fighting in the region during World War II, in conflicts after World War II, by natural casualties such as fires, etc. and by normal causes of attrition and loss. In addition, Palestine Currency Board notes continued to be redeemed for many years after 1966. I redeemed a few ragged and taped 1929, 1939 and 1944 Palestine Currency Board notes in 1967 to learn the redemption procedure by actually experiencing it. No records were kept by the officials during this later period concerning dates of issue or denominations, thus I was unable to obtain specific information concerning notes redeemed, canceled and destroyed.

My personal collections contain ten-pound notes of all four verified dates of issue—1927, 1929, 1939 and 1944. The only 1927 ten-pound note known to me for almost nine years or so was the 1927 note with serial number A005516 in my personal collection.

The 1927 ten-pound notes are scarce to rare, and I reported in a 1987 Coin World article that there were only four such notes known to me at that time. These notes had serial numbers A010973, A011386 and A025787, plus my note with serial number A005516. I requested in the article and through other sources that any other 1927 ten-pound notes be reported to me. Two different sources reported a note with serial number A026583. I was later advised from the Middle East of such a note with serial number A023657. These were verified by photocopies. The note with serial number A023657 was offered to me from the Middle East correspondent at the asking price of \$4,000 in United States funds with the comment that one of the "borders" was "rough." I did not purchase this note.

The latest 1927 ten-pound note to surface has serial number A012820 and this has been confirmed by myself just recently. Thus a total of seven 1927 ten pound notes can now be confirmed.

I was also contacted by two different Middle East individuals who claimed to have 1927 ten-pound notes. They would not provide me photocopies of their claimed notes, so I do not know whether or not these claimed three notes actually existed. I would appreciate concrete information by way of photocopies in the event anyone who reads this article has access to such claimed notes.

The information on the verified notes described above is of great importance. The highest serial number verified is A026583 and official records as of March 31, 1928 state that 160,000 Palestine pounds were outstanding. This converts to 16,000 of the 1927 ten-pound denomination. The serial number A026583 provides the basis for the logical conclusion that 1927 ten-pound notes continued to be printed and placed into circulation in 1928 after the reporting date of March 31, 1928.

The official records as of March 31, 1929 show 165,000 pounds of ten-pound notes were in circulation or 16,500 ten-pound notes. The 1929 ten-pound notes have the issue date of September 30, 1929. It appears certain that the 1927 ten-pound notes continued to be printed in 1929 until the commencement of the printing of the 1929 notes. This small amount and number of theoretical 1927 ten-pound notes should be compared and contrasted with the 20,041,280 Palestine pounds of ten-pound notes in circulation as of March 31, 1948, a total of 2,004,128 ten-pound notes.

The early first issue 1927 ten-pound notes were obviously well circulated and well used. It is a definite fact that the numbers of 1927 ten-pound notes issued and circulated were very small in comparison to the numbers of notes dated 1929, 1939 and 1944. Ten-pound notes with dates of 1929, 1939 and 1944 are available to collectors for their collections. Dealers occasionally advertise such notes. They are usually found in ordinary circulated condition. The location of such notes in higher grades presents a challenge.

The 1927 ten-pound note is extremely difficult to obtain and, when available, is quite expensive and beyond the financial means of the average collector. Many collectors have pursued this elusive note for years without ever seeing one. The opportunity to acquire such a note in even low grade has presented itself to only a very few collectors.

I have been involved in the research and collection of the paper money issued by the Palestine Currency Board for more than thirty years, as is quite well known throughout the numismatic-syngraphic community. The fact that I have only been able to verify the existence of seven ten-pound notes is indicative of their scarcity and rarity.

The 1994 market value of such 1927 ten-pound notes is unknown due to lack of knowledge of any recent public sale. The notes that do exist are in various grades, which makes it even more difficult to establish values. The true value of a 1927 ten-pound note can only be established at any given time between a knowledgeable seller who has one and a knowledgeable buyer who wants one. My own note is the highest grade of any 1927 ten-pound regular issue note known to me, and I have no idea as to its current market value. I have no factual basis for any price quote for any such 1927 note in any specific grade. It would be interesting to have a regular issue 1927 ten-pound note offered for sale in a major auction. The resulting price would be helpful in determining market value.

I hope that other 1927 ten pounds do exist to permit more collectors to have the enjoyment of ownership. There must be one or more additional notes which have survived redemption and/or ruin. Some individuals have contacted me with information about canceled or specimen 1927 ten-pound notes. These are not the "regular issue" notes being sought today. A "regular issue" note is issued for circulation as money. Such "regular issue" notes, including the seven verified at this time, were not canceled or designated as specimen notes.

All information possible is desired about regular issue 1927 ten-pound notes in addition to the seven described above by serial numbers. Photo copies will be appreciated along with the corresponding information. I can only verify the actual existence of any such 1927 note by actually seeing it or by having a photocopy or photograph. Face and back photocopies or photographs are requested and will be greatly appreciated. The information will be shared with the numismatic-syngraphic community. Identity of the source of any such new information will be kept confidential if this is requested.

Please direct information and correspondence to Jack H. Fisher, 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.



The **ALEPH BETH** Page

Dedicated to the Beginner

by Edward Janis

Q. I am an architect who just retired. I now have time to study my coin collection which accumulated over forty years. It follows my profession: buildings, arches and bridges on ancient coins. Most of the coins are Roman and its colonies. I know little about the Emperors or the history behind the coins of the provinces. I have three coins from ancient Judaea that are from Caracalla and minted in the cities of Akko, Caesarea, and Dora. On the front, they all have a head of Caracalla and on the backs, each has a building which appears to be a temple. The first two, Akko and Caesarea, are in Latin and the Dora coin has Greek inscriptions on both sides. On a map it appears that Caesarea and Akko are on the Mediteranean coast about forty miles apart. Dora, also on the coast, is about ten miles north of Caesarea. In this short distance why were the languages so different in each place?

John T., Stamford, Ct.

A. The coin language has nothing to do with the spoken language in the separate cities even though it is true that more people spoke Latin in Caesarea, the main administrative city in the local provinces and Greek in the busy Mediteranean shipping and trade port where the seafaring trades used the language of the sailors and tradesmen of the Eastern Mediteranean. Some of the provincial cities were elevated to Roman colonies and their coinage reflect the change from Greek to Roman status. Only the Roman colony could use Latin (considered a step upward) on their coins. We find Col. Aelia on Jerusalem bronzes, Col. Caesarea on Caesarean issues, etc.. The inhabitants of these cities were advanced in stature to equal citizens of Rome and had rights and privilages of a Roman citizen including the presentation of his legal cases to a Roman court. I do not know if you have used "Coins and Their Cities" by Martin Price and Bluma Trell. I consider this the outstanding work on architecture on the ancient coins of Greece, Rome, and Palestine and covers over 500 coins whose buildings have mostly disappeared and now live on only by numismatics.

Q. At a meeting of a local club (non AINA) I exhibited a complete set of Mercury dimes. Another fellow had only three U.S. tokens. He spoke about them in "show and tell", and was asked many questions about them. Hardly anybody even looked at my exhibit. What's wrong? Mine was worth many times more than his. A.U., Phila, Pa.

A. I'll bet that you just told about a Complete Set perhaps worth X dollars. Did you mention the intent of the wings in Winged Liberty's Head (or is it Mercury?) or the symbolism of the bound arrows (rods) and hatchet called Fasces? Knowledge is more important than possession. Both you and the previous writer will appreciate the 112 year old article that appeared in the Coin Collectors Journal in February 1882. Basic truths never change.

THE

COIN COLLECTOR'S

JOURNAL.

February

1882

Amateurs, Collectors and Hoarders.

BY ALPHA.

Under which of the above heading does the reader come? Not the latter, as he never wastes his money on coin books, knows nothing, and does not want to know anything; he tells you he is making a collection, and so he is; anything in the shape of a coin he can beg or buy what he calls cheap, he buys and puts in a box; of the history of the coin or the peoples who issued them he knows nothing; but if, perchance, any friend tells him a long fish or ship-wrecked mariner story about some piece, he believes it, and clings to it with more tenacity than the aforesaid mariner does to the last plank. The more improbable the yarn the greater his delight. Tell him a worn-out speil mark is gold, and no acid can convince him that any other metal enters into its composition. His name is Legion; there must be at least ten thousand of his race in this country. Occasionally one becomes a collector; but as a class they are hopeless; we leave them in their ignorance, and turn to the collector who, though far from our ideal, is a vast improvement on the last.

The collector usually has a weakness for a set of cents on which he devotes more or less care, probably branches off on a set of half dollars, and buys a quantity of foreign coins, good or fine specimens, as his means will allow; has a general idea of the nationality of all coins this side of 1500; often gets acquainted with richer men than he, and in competition with them spends more money than his income will allow; sends his collection to the auction room, and finds to his surprise that he has lost money.

The amateur is a very different man; he collects coins because they illustrate the histories he loves to read; he buys a coin because he does not know what it is, and then is engaged in a pleasurable search for many evenings, till its hidden meaning is revealed, till the crooked markings are straightend out into intelligible letters, the abbreviated words filled out to names and titles, and he realizes that he has a coin of some turbulent prince who the piece shows to have penetrated farther into his neighbor's territory than history has credited him with; many of the greatest discoveries in history have been learned from coins. So he goes on year after year, never making a task of pleasure, nor taxing his means sufficiently to cause him petty annoyances, gradually the scattered coins fill out into complete sets of rulers, cities and states, and finally, if reverses should come, or advancing age dims his eyesight, and he concludes to sell, he finds that the pleasures of his youth have proved a good investment for his old age.

Bank of Israel - or - Banq Yisrael by Shmuel Aviezer

How would you react to seeing the name of the issuing bank on an Israeli banknote as "Banq Yisrael"? This might have happened had the first governor of the Bank of Israel, Mr. David Horowitz, not intercepted this apparent anomaly before it was too late.

The story began in 1953 when the preparation of the modern series of Israeli banknotes, designated for circulation after the establishment of Bank of Israel in December 1954 was still the responsibility of the Issue Department of Bank Leumi LeIsrael. In September 1953 Dr. Ernest Lehman, Director of the department, notified the printers of the banknotes, Thomas de la Rue of London, that the name of the issuing bank to be incorporated on the banknotes in Latin characters, should be "Bank Israel". In a letter dated February 1954 he explained his decision to Mr. David Horowitz, the Governor-designate of the Bank of Israel:

"The name 'Bank Israel' was agreed in discussions between Mr. Eliezer Kaplan, then Minister of Finance, and Mr. E. Hofien, Chairman of the Board, Bank Leumi Le Israel. One of the reasons for this decision was that the Hebrew name would also sound right in Europe and the United States. In my opinion, it is not recommended that the name of the bank displayed on the banknote be inscribed in any language other than the official one. The use of Latin characters is purely a necessary concession made by a young and new state."

Mr. Horowitz voiced his objection in this answer to Dr. Lehman a few days later. "Your decision should be considered provisional as the Knesset has yet to decide on the name of the bank. I wish to keep the name "Bank of Israel" as a translation rather than a transcription in Latin characters. It is imperative that the name follows the custom of the Bank of England. It was reasonable during the period of the British mandate to transcribe names in Latin characters so as to emphasize the national significance of the Hebrew language. Now however, with Israel's independence, it is no longer logical to maintain such incorrect usage. Do not overlook the fact that a translation of the name of the Bank in Arabic appears on the banknote."

Some days later Mr. Horowitz informed Dr. Lehman that he had broached the subject with the then Prime Minister, Mr. Moshe Sharett, himself a noted Hebraist and linguist. Mr. Sharett was adamant that the banknotes should display the name "Bank of Israel". Mr. Horowitz then met with the Minister of Finance, Mr. Levi Eshkol, in whom the final authority regarding details of the banknote was vested and reviewed the opposing positions. He represented Mr. Sharett's view which supported his own stand, and pointed out that the name of the bank transliterated into Latin characters, which is not English or French, would look quite bizaare.

Mr. Levi Eshkol finally closed the discussions by choosing the name "Bank of Israel" as the most appropriate. Thus the first series of banknotes issued by the newly founded central bank, which was put into circulation during the second half of 1955, bore the inscription "Bank of Israel" in English.

Yet, Dr. Lehman's zeal to rekindling the issue was not abated. While discussing the details of a new bank note series in the Advisory Council of the Bank of Israel in July 1972, Dr. Lehman, now a member of that Council, proposed that the name of the issuing bank in Latin characters should read "Banq Yisrael" or "Bank Israel". "Our banknotes are the only ones in the world which bear an inscription not in the official language of the state. Maybe it is possible to find a way to eliminate the word 'of'."

Mr. David Horowitz, now chairman of the Advisory Council, having relinquished the Governorship of the bank after 17 years at the helm, objected to the proposal, recalling his opposition when the first series was being prepared. "The name 'Bank of Israel' is now internationally recognized, and any change would look strange and puzzling".. Mr. Horowitz based his renewed objection on two knowledgeable reports received prior to Dr. Lehman's proposal.

The one from the Hebrew Academy pointed out that there might be some exceptional treatment in writing a few names which the outside world learned through religious tradition, such as Jerusalem, Nazareth, Tiberias, etc. In order not to appear strange, it is permissible to follow this procedure with the name "Israel", as it appears on stamps. Subsequently, complications in trying to transcribe the word "bank" would be avoided.

A comprehensive survey was afterwards presented by Prof. Haim Rabin, of the Hebrew University, Jerusalem: "The question: translation or transcription is of course a matter of conscience or national prestige, and not a linguistic issue. I for one believe that the system of transcription applied in writing street names in Israel is an example that does not enhance our national pride. One should not imitate states, like India, where the Latin transcriptions are intended for internal purposes as well as external. In our country transcription is supposed to facilitate orientation for foreigners, but to accomplish this in a peculiar way verges on impertinence. "In the case of the 'Bank of Israel' there also arises the problem of the word 'Bank'. Transcription in accordance with the rules should be 'Banq Yisrael'. If we write 'Bank" we should be consistent and write 'Israel'. But 'Bank Israel' is amorphous, achieving nothing, apart from looking odd. The reader will look for its English significance and wonder. 'Bank Israel' or 'Banq Yisrael' look queer."

And so, the inscription "Bank of Israel" gained permanence in adorning Israeli banknotes, with no sign that it is unacceptable to the public, or that it will ever be challenged.

The Last High Priest by Peter S. Horvitz

The article "High Priest" in The Jewish Encyclopedia (New York: 1902) lists the names of 82 different men who held that title from Aaron, the brother of Moses, to Phinehas, son of Samuel, appointed during the First Jewish Revolt against Rome. However, there probably was one other who held that august title after Phinehas, the very last to do so.

During the Bar Kochba revolt, coins were issued in the name of Eleazar the Priest. It is usually assumed that this Eleazar was appointed to the position of high priest by Bar Kochba. Perhaps Bar Kochba was tempted to take this title upon himself. After all, the later Hasmonaeans had, besides the kingship, taken the title of high priest. The patriarch of their clan, however, was already a priest in Modin. We know nothing about Bar Kochba's ancestry. In any case, he appointed Eleazar, which may indicate that Eleazar had very special qualifications for the position. Perhaps he had a reputation for holiness or perhaps he was of Hasmonaeans descent. The strange thing about Eleazar is that other than his name and title on a few coins, we know absolutely nothing about him. Even the discoveries of letters of the Bar Kochba period have revealed nothing new.

All the coins of Eleazar were issued in the first of the three years of the revolt. (Though mules exist of Eleazar obverses of the first year struck with second or third year reverses.) This might indicate that Eleazar died during the first year of the revolt or was removed from office.

In any case, the coins of Eleazar the Priest, like those of Sarias, a Scythian king of the second century B.C.E., and Marcus Silbannacus, a Roman usurper of the mid-third century C.E., are among those special coinages that preserve for us a chapter of history that history would otherwise have lost.



Isaac Hays

by Edward Schuman

Isaac Hays was born in Philadelphia on the 5th of July, 1798. His father, Samuel Hays, was a broker of considerable renown, who had advertised that "by a long residence with the late Mr. Haym Salomon," he had acquired a "perfect knowledge of this business." Samuel Hays was also active in many cultural and civic organizations. He was among the first to subscribe to the New Chestnut Street Theatre in 1792. During the yellow fever plague of 1797, when most of the influential people of Philadelphia left for Lancaster and other places outside the disease-infested city, he was among the major contributors who donated money which was to be used for combating this disease and for helping those afflicted. The Philadelphia City Library, the Philadelphia Academy of Fine Arts, among many others were the recipients of his generosity as was the Mikveh Israel Synagogue.

His mother, Richea Gratz Hays was a daughter of the Gratz family, the most prominent Jewish family in America during this period. The many cultural and civic affairs in which the Gratz family played a major part could fill many pages of a book. The Gratz clan were patriots of the first order. Their many contributions to the cause of liberty and freedom are well documented. Therefore, it is not surprising that their son Isaac, coming from such stock, would prove to be a most extraordinary person.

He attended the University of Pennsylvania, graduating in 1816 at the age of 18 years. Four years later he graduated from their school of medicine, and started a 60 year career by opening an office and offering his medical services to the Female Hebrew Benevolent Society and the Bikur Holim, two Jewish philanthropic institutions then in operation in Philadelphia.

He was a man of tremendous energy, extremely civic minded, and had a wide scope of interests. When his Aunt Rebecca Gratz was secretary of the Philadelphia Orphans Asylum, Isaac Hays served as physician to this organization. In 1822 he took an active part in founding the Pennsylvania Infirmary for Diseases of the Eye and Ear; he later served as one of the surgeons in this hospital. His specialty was ophthalmology, and he invented a needle knife that was used in cataract surgery.

He joined the newly founded Academy of Natural Sciences, and lectured regularly on natural sciences. His specialty was American Birds and with the assistance of John James Audubon, Hays served as curator for the organization for several years. He became one of the original members of the Franklin Institute and found time to serve as its secretary, and on the important publications committee.

His mother's brother, Joseph Gratz, was one of the founders of the Northern Liberties' Gas Works.

NORTHERN LIBERTIES' GAS WORKS.

No. 23

L.H. Harris

Philadelphia, March 11th 1844

This is to Certify, that Isaac Hays is
Twenty five
owner of

a "further Supplement to an Ordinance entitled an Ordinance for the construction and management of the Northern Liberties Gas Works," passed by the Commissioners of the Incorporated District of the Northern Liberties, on the 4th day of July, 1840, upon which Ordinance passed by the Commissioners of the Incorporated District of the Northern Liberties, on the 4th day of July, 1840, to take possession of the Works and convert the said Park into a gas, redeemable in fifteen years from the date of such conversion, bearing interest at the rate of six per cent. per annum, payable half yearly; **Provided**, that the said Board of Commissioners are not to be responsible to the holders of this Certificate prior to such conversion, for the payment of any money on account of said works, other than his, for or their proportion of the profits as aforesaid, and actually paid to the Treasurer of the Trustees of the Northern Liberties' Gas Works.

Isaac Hays
President.

Capital \$250,000 Dollars.

Joseph Gratz was a founder of the Northern Liberties Gas Works.

Philadelphia, *Aug 16th 1838*

No. 28

Treasurer of the "Northern Liberties' Gas Works,"

Pay to the order of *W.S.V. Merrick*

Two hundred Dollars

which charge to account of *Expenses of Works*

C.B. Dingman

Secretary.

Isaac Hays

Chairman of Committee.

The signature of Isaac Hays appears on this check.

\$500 *Dolls.* *100*

A dividend check payable to Isaac Hays.

No. *454* PHILADELPHIA *March 11 1845*
Manufacturers & Merchants Bank,
PAY to *Isaac Hays* or Bearer,
Ninety one Dollars, *50*
100
Isaac Hays *C.B. Dingman*
\$91 *Dolls. 50 Cts.*
Treasurer of the Northern Liberties Gas Works
Adams, Printer, 40 South Third Street.

The Northern Liberties' Gas Works was one of the first public utility companies in America. This company operated a plant that produced a gas vapor, which when burned, provided illumination and heat. The company brought this gas, through underground pipes into homes and offices and thereby eliminated the needs for candles and wood or coal stoves in the areas they served.

Isaac Hays took an active part in this corporation, serving at one time as chairman of the committee of Works. Numismatically he is remembered as the owner of a stock certificate from this utility company, issued in 1844 for forty shares, a dividend check dated March 1945 payable from these shares of \$91.50, and a check signed by Hays as chairman of works dated August, 1838. all of which are illustrated. The city of Northern Liberties no longer exists as its original area is located near the center of Philadelphia.

Isaac Hays greatest contribution to history however, is as an editor. In 1827 he took over the editorship of the Philadelphia Journal of the Medical and Physical Sciences. He changed its name to the American Journal of Medical Sciences, and remained as editor until 1869 when his son, Dr. Isaac Minis Hays, succeeded him. It was said of Isaac Hays "that by reason of his position as editor of this journal, he was the arbiter of the disposal or destiny of medical manuscripts, and in consequence it was the desire and ambition of every practitioner to have his paper appear in this prestigious journal." The Journal was so much the product of its editor, that it is commonly referred to in the history of medicine as "Hays' Journal."

Isaac Hays became one of the founders of the American Medical Association, and was the author of its code of ethics. This code has been adapted and used by every medical society In the United States. In addition to his medical work, Hays wrote numerous monographs and several books.

The famous Wills Eye Hospital was founded as a result of a legacy left by James Wills, a Philadelphia grocer who died in 1823 which provided funds for a hospital for the lame and blind. It absorbed the infirmary with which Dr. Isaac Hays was associated and Hays became and remained a staff surgeon at the hospital for twenty years, from 1834 to 1854.

Isaac Hays was the only Jewish doctor affiliated with a major eye hospital in the country during this period. He was one of the oldest members of the College of Physicians in Philadelphia, and was for many years its censor

In this era, in which the birth of several new American scientific Institutions occurred, we are fortunate that Isaac Hays was there to guide and create, and to freely dispense his knowledge and understanding. He was without question the most outstanding Jewish physican of the period.

Material for this article was derived from "The History of the Jews of Philadelphia" by Edwin Wolf II, and Maxwell Whiteman.

Is the Lost Ark of the Covenant in Ethiopia?

by David Liebert

reprinted from THE CELATOR

According to my trusty electronic encyclopedia, "The Ark of the Covenant was originally a portable wooden chest containing the two stone tablets of the Ten Commandments. In ancient Israel's history and cult, it served as a symbol of God's presence, and as a military rallying point. It was carried at the head of the column when the Jews fled from Egypt, and before the army in battle. Later, David brought the ark, by then an ornate golden shrine, to Jerusalem, where it eventually resided in the Temple's inner sanctuary." Anyone who has read the Bible, or even seen the popular movie "Raiders of the Lost Ark", knows that the legends and folk tales surrounding its mysterious purpose, powers, and disappearance are far more dramatic than the above, rather dry description would lead us to imagine.

The Ark was, simply put, the most sacred and potent religious object in ancient Israel—so holy and powerful that human beings, even the High Priest, were forbidden to touch it directly, or even to look upon it under normal circumstances (see Leviticus 16:2; Numbers 4:15, 19:20). Yet this object, the very focal point of Jewish religion during the period of the Exodus and conquest of the Holy Land, and the most sacred artifact in the Temple of Solomon, simply disappears from the Biblical narrative some time before the destruction of Solomon's Temple in 586 B.C.E. by the Babylonians. The Bible is seemingly oblivious to its fate. It is simply not recorded with the other booty of Nebuchadnezzar.

We know that it was not among the ritual objects in the Second Temple. Surely if it had been carried off to Babylonian exile the Jews of the time of Ezra and Nehemiah would have made some effort to effect its return, but the Bible reports no such effort. In fact, according to the Talmud, it was hidden somewhere in Jerusalem during the turbulent reign of King Josiah (Shekalim 6:1-2, Yoma 53b-54a). The apocryphal book of Maccabees says it was hidden on Mount Nebo by the prophet Jeremiah.

In the intervening centuries, speculation as to the whereabouts of the Ark has been a sort of cottage industry among Biblical scholars, mystics, and adventurers of all sorts in a manner similar to that other great relic of Biblical antiquity, the Holy Grail. Indeed, Graham Hancock, a British author and journalist, published a book in 1992 which was quite popular. It was titled *The Sign and the Seal*, and in the book, Graham attempted to "prove" that the Grail and the Ark were in fact one and the same, and that it is presently to be found in the sacred city of Axum in Ethiopia.

While his theory regarding a kind of secret conspiracy is, to say the least, fascinating, if hardly proven, he does amass a vast amount

of information regarding the well-known Ethiopian folk belief that the Ark indeed rests in that country. The conspiracy was apparently started in the Middle Ages by who else but those perennial medieval conspirators and illuminati, the KnightsTemplars, to recover the Ark from Ethiopia.

The best literary source for the Ethiopian folk belief is found in the Kebra Nagast, which is sort of the Ethiopian national epic, although its origin, whether Ethiopian, Jewish, Coptic, or Arabic, and its date of composition, somewhere between the 6th and 9th centuries C.E., are subject of heated scholarly debate. The legend of the Ark contained in the epic's present form, which dates back to the 14th century C.E., is quite vivid. This legend maintains that the fabled Ark of the Covenant, called "Tabot" in Ge'ez, was brought to Ethiopia from Jerusalem by Menelik, the alleged son of the Queen of Sheba and Solomon. Menelik also brought the Jewish religion with him at the same time.

Without going into a lengthy discussion of this legend, which is, by the way, widely accepted by both Christians and Jews in Ethiopia, it is sufficient to say that most Ethiopians believe the actual Ark still resides in the famous Church of Mary Zion in Axum, or rather, in a special sanctuary attached to the church, and it is guarded by a special monk who devotes his life to that task.

This sanctuary is off limits to everyone, including kings, heads of state, and bishops. Replicas of the Ark are to be found in all Ethiopian churches and monasteries, but even the replicas are held sacred, and no one but priests may touch them. These traditions undoubtedly go back to the early days of the Ethiopian church, perhaps as early as the 3rd or 4th century C.E. They may in fact be older, since there is not much question that Judaism came to Ethiopia at a very early date, perhaps even during the First Temple period, as both Jewish and Christian legends maintain.

While I cannot go into all of the problems involved with either Mr. Hancock's theories or the Ethiopian folk tradition, it is undeniable that for over 2,000 years, many in Ethiopia truly believed the Ark of the Covenant was resting there. Unfortunately, there is no way to prove this contention without invading the sanctity of the sacred shrine in Axum, an act which even the Marxist rebels found it impossible to contemplate. It should be noted, however, that belief and actual fact are not the same thing. Certainly the Ethiopians believe that the Ark rests in Axum, and probably something has rested in Ethiopia for several millennia to give rise to such widespread beliefs. Whether that something is the actual Ark containing the tablets of the law brought down from Mount Sinai by Moses, or a replica brought by Jewish converts sometime in the reign of King Solomon or later, is as I have noted impossible to verify. Still, it is an interesting legend, and who knows, maybe someday it may be shown to be a fact.



In 1837, artist Jean Jacques Barre created three famous biblical medals. These medals were minted by the French Mint in Paris. He chose Moses, Aaron and King David as the subjects, and exercised meticulous care in their presentation. These medals were the subject of three indepth articles by the late Dr. Emanuel A. Smith which were printed in The SHEKEL, Volume XXIV No. 2, 3 & 4.

Dr. Smith wrote "on the reverse side of the Aaron medal, we have a view of the "Ark of the Covenant", which was a portable sacred gold covered chest. It was made for Moses at God's command (Exodus 25) to contain the "Holy Tablets of the Law." The solid gold lid or "Capores" was crowned by two golden "Cherubim" with outstretched wings called the "Mercy Seat". This ark was carried by two poles put through rings on all four corners. The Cherubim are winged humans associated in the Old Testament with the deity (Exodus 37.6-7 - 17:18-22). The Capores, or the golden lid, has a decorative molding surrounding the upper edge of the Ark, surrounding the Cherubim". The Ark was carried by two priests during its travels, guided by a cloud by day, and a fire torch by night."

Other representations of the Ark can be found on several ancient Jewish coins which illustrate the Temple facade on the obverse, architrave on four ribbed columns with capitals, standing on a row of ashlars. Between the two inner columns, the Ark (with shelf and scrolls?) Either a star or wavy line above.



CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF CLEVELAND - The April meeting was held at the home of Sanford Brown. Discussed was the current market of Israel's numismatics and the club's financial future.

INS OF LONG ISLAND - Exhibit topics for the April meeting were the recent AINA trip and Coin Week, Kibbutz paper tokens, David Ben Gurion and new acquisitions. Those at the meeting that had been part of the Tour spoke about all the fun and happenings everyone had. Included in the newsletter was this tidbit: "To encourage observant families to visit Disney World and other family attractions, The Hyatt Orlando Hotel has a kosher restaurant open during tourist seasons, guest rooms accessible by steps, mechanical door locks, a small synagogue and a Shabbat eruv".

ISRAEL COIN CLUB OF LOS ANGELES - Yours truly spoke on the recent AINA tour at the April meeting. As co-speaker, David Gursky, also a tour member, spoke about his time in Israel after the tour had left (he stayed for another month). Since this topic was near and dear to my heart I had no problem in talking. I had one of my albums that was finished with me to show various pictures (I have since finished the other one).

INS OF LOS ANGELES - An AINA slide program produced by Max Gladstone entitled "My Favorite Medals" was shown at the April meeting. Since I was unable to attend the meeting I telephoned in to Murray my report on the AINA tour.

WHY NOT BE A SPEAKER AT ONE OF YOUR CLUB MEETINGS?

INS OF MASSACHUSETTS - The May monthly breakfast meeting will be held at the Jewish Community Center. Instead of a regular program, those in attendance began discussions and preparation for the upcoming 25th Anniversary celebration and dinner, date to be determined later. Special guests and hopefully souvenirs will be available for the occasion. Chairman of the event will be Herman Balkan and Ed Shade will prepare a written history of the club.

INS OF NEW YORK - Exhibit and discussion topics for the April meeting were: 50 Pruta, 1st Revolt bronzes - vine leaf, 500 Pruta, 1963 Seafaring, SS. Shalom and El Al medals and Israel Independence Day items. For May: 100 Pruta, Hasmonean, one pound - 1952, 1964 Museum, World Council Synagogues and American Jewish Congress and Yom Yerushalayim, Shavvot and Memorial Day.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The March meeting was cancelled due to a snowstorm so its planned program study was held at the April meeting: the time period of 700 C.E. to 1800 C.E. which includes any coin or medal minted by Jews or concerning the Jewish people. Within this large period there were Crusader coins, medieval coins minted by Jewish mintmasters, European coinage containing Hebrew inscriptions, false shekels and medals about Jews or those containing Jewish portraits. At the May meeting, study was held on all numismatic or Judaic items relating to the Holocaust.

FROM THE MAIL: The American Medalllic Sculpture Association has just released a Directory with illustrated examples of artists work, detailed services and supplier listing and is available from: AMSA, P. O. Box 2727, New York, NY 10185.

Wanted: SM and CM medals and Israel Masonic medals. Those interested in responding to this request may write to me and I will forward on your response.

COMMENTS FROM DJS: Hope everyone enjoyed reading about the AINA tour in the last issue. The summer months are upon us and many of our clubs do not meet. Have a happy and safe vacation. Be well, be happy. . . . 

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